COWLEY

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VOL. VII CHRISTMAS, 1934 NO. 28

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of Subjects Missionary and Religious

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THE ADORATION OF THE KINGS

HIERONYMOUS BOSCH

Cowley

A QUARTERLY MAGAZINE

of Subjects Missionary and Religious

Published by the American Congregation of the Society of St John the Evangelist

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The Oxford Movement

V. The Christian Socialists*

"These that have turned the world upside down are come hither also . . . and these all act contrary to the decrees of Caesar, saying that there is another King, one Jesus."

The Acts xvii, *6a, 7b.*

THE enemies of Paul and Silas and of the Christian religion had started a riot in the city of Thessalonica. The accusations by which they hoped to bring to naught the labours of the Apostles and arouse the city against them are given in this text. Like most such accusations made under the influence of prejudice and the heat of passion, they were false—demonstrably false. The Apostles had not "turned the world upside down." Instead, only here and there in cities of the Empire, they had gathered together little bands of men and women and preached to them Jesus. Nothing very terrible in that, surely! Nor had they acted contrary to the decrees of Caesar. Instead, St Paul was to exhort the Christians at Rome, in his epistle to them, to honour and obey the civil authority. The enemies of Paul and Silas were wrong. This other King, this Jesus of whom they spoke, was no earthly monarch, the ruler of no earthly empire, the rival to no earthly ruler. The accusations were baseless, quite baseless, in the form in which the accusers of Paul and Silas had brought them forward.

And yet, in another sense, in a sense deeper than they realized, these false accusations were profoundly true. For, in preaching Jesus, Paul and Silas were indeed introducing into the hearts and minds of those who heard the message a new and dangerous and revolutionary principle, a spiritual dynamite, a force which would indeed turn the world upside down and which must inevitably destroy the old pagan civilization on which the life of the time was built. How could Jesus

* A sermon preached in the Church of St Mary the Virgin, New York City, by the Reverend Granville M. Williams, S.S.J.E., on October 29, 1933, the feast of Christ the King.

and slavery live together? How could our Lord's spirit endure side by side with the luxury, the shameless extravagance, the unbridled lust which darkened the seeming brilliance of that magnificent Roman empire? How could the supreme loyalty due to God alone, go with the claims to absolutely unqualified obedience which the heathen state would require of its citizens? How could those who sang hymns to Christ as God burn incense likewise to Caesar? The rioters were right after all. There was an antagonism, a tension between the religion of Christ and the manners, morals and customs of the ancient world, an antagonism and a tension which must lead, and eventually did lead, to conflict. For Paul and Silas and the other early Christians there was indeed, beyond and above Caesar and all else, "another King, one Jesus."

The old tension, the old conflict between the ideals of Christianity and the ideals of paganism, even paganism at its best, is unfortunately still present in the world and the society of the twentieth century in which we live. It is idle to pretend that in the market places of the world, in the squares and streets of our modern cities, in the assemblies and legislatures and parliaments of our modern states, the ideals and objects of Christianity are accepted. Force is relied on, rather than love. Competition and selfishness make social coöperation and altruism almost impossible. Grinding poverty and vulgar, ostentatious wealth are in terrible contrast in our cities and towns. Plenty and starvation live side by side. Justice is mocked at, corruption is rampant, and the weak and poor—even here and now—too often have little or no rights in the face of oppression from the strong and powerful. It is, and it *ought* to be, a difficult thing to live as a Christian in the every-day world, because the every-day world is still, after nineteen centuries, so very un-Christian. But the task we have as Christians is still the same as always—the same as that of the early Christians, or of Christians of any other age since—to do our utmost to make the world Christian, or at least more Christian; to try to turn the kingdoms of this world into the kingdoms of our God and His Christ; and never to

forget that for us at least, beyond our unchristian manners and customs, our unchristian business, our unchristian governments, there is another King, one Jesus.

It is quite impossible to neglect or deny the social implications of our Christian and Catholic religion. They are bound up in and made necessary by our very belief in the Incarnation, whereby God has raised and consecrated and transfigured everything in this lower world by Himself coming into it; by our belief in the Holy, Catholic Church which asserts our dependence one upon another—our oneness in Christ—and substitutes for the selfish pursuit of individual profit the necessity of social coöperation, and shows it forth in the Blessed Sacrament of the Eucharist in which we proclaim the common brotherhood of us all in Christ Jesus. The social outlook and the social implications of Catholicism are inescapable. Indeed, in their opposition to the "Liberalism" of the time, the Oxford leaders were not infrequently led into positions of seeming resistance to certain measures designed to overcome social injustice. Too great conservatism is often blinding. It is true that Dr Pusey in his great sermon on "Dives and Lazarus" castigates with terrible severity the indifference of the rich and powerful to the hardships and sufferings and needs of the poor; but his remedy for these conditions is an appeal to greater generosity and larger almsgiving on the part of the well-to-do, rather than an attack on the fundamental injustice and wrong of a social order which could permit such conditions to exist as were usual in the industrial towns of England in the last century. More than charity was needed to correct such wrongs, just as more than charity is needed to right such wrongs to-day. What was needed then, and what is needed now, was to bring into a world ruled by the mammon of self-seeking and the individual scramble for private profit greater social justice, the power of righteousness, the love of the brotherhood, the reign of Christ the King.

The man to whom it was given within the Anglican Church to see this vision of the necessary social implications of the

Catholic religion was not a Tractarian nor a follower of the Tractarians; though to few men has there been given a larger vision of the meaning of Catholic theology or the all-embracing scope of the Catholic religion. That man of Christian social vision was Frederick Dennison Maurice. Brought up in a Unitarian atmosphere, he came into the Church through a profound conviction of the truth of Catholic theology and the Catholic philosopy of life. In the secular socialist movement in the England of about 1850 he found ideals and ideas which he recognized as being none other than Christian, none other than those inculcated in the teachings of our Lord in the Sermon on the Mount and implied in the Catholic doctrine of the Incarnation. But he found these ideals and ideas in an atmosphere which was hostile to Christianity, and so he proclaimed himself a "Christian Socialist," choosing the name deliberately as pointing, so he said, to "the conflict which we must engage in sooner or later with the unsocial Christians and the un-Christian Socialists." The name "Christian Socialist," as has been well said, was a name to stir up the maximum of dislike. Conservative Christians were frightened by the "Socialism"; avowed Socialists jeered at the "Christian" label. But Maurice knew what he was about. "Society is not to be made over by arrangements of ours, but is to be regenerated by finding the law and ground of its order and harmony, the only secret of its existence, in God. . . . All my future course must be regulated on this principle, or on no principle at all. The Kingdom of Heaven is to me the great practical existing reality which is to renew the earth and make it a habitation for blessed spirits instead of for demons." To Maurice, God was the Universal Father. Mankind was a family. The Church represented what mankind was intended to be. The Church and the Eucharist were witnesses to the reality of God and of the brotherhood of man. What is this but Catholicism itself?

That which Maurice proclaimed as to the social implications of the Catholic religion, as to our duty to work for justice and unselfishness, for brotherhood and love in every business

relationship as in every private relationship, in dealings betwee nations as in dealings between individuals—that is not a optional addition to Catholicism, but the very test of the realit of Catholicism itself. It could be said as truly of this Christia Socialism, or this Social Christianity, as of any doctrine of th ancient creeds. "This is the Catholic Faith which except man believe faithfully he cannot be saved." Catholics i England were not slow to see this.

Because of this, Catholicism in our Communion, and espe cially in the Church of England, has taken an honoured par in the Christian Social Movement. There are many name which deserve mention. Perhaps it is sufficient here to refe to the great names of Canon Scott Holland and Bishop Charle Gore in England, and to our beloved Father Huntington i this country, who have battled manfully for the overthrow o injustice and wrong and the bringing in of a more Christia social order. We rejoice to-day in the fact that our Roma brethren too have seen the vision of the Kingdom of Chris on earth. We are glad to keep with them to-day the Feas of Christ the King. But we are also glad as Catholics of th Anglican Communion to remember that long before th designation of this feast by the Church of Rome, Gore an Scott Holland in founding the Christian Social Union i June, 1889, put forth as one of the objects of their societ "To present Christ in practical life as the living Master an King, the enemy of wrong and selfishness, the power o righteousness and love."

The Christian and Catholic religion is not a comfortabl religion (in the sense usually employed), but rather a ver disturbing thing. The Christian law of life challenges al along the line a society based and built mainly on the instinc of selfishness and acquisitiveness, and on might as equivalen to right. Catholic Christianity would reverse these value entirely. It proclaims that we and our weakest brethren ar one; that in their sufferings we too must suffer, and that w must labour to overcome those sufferings. The Catholi

religion is quite alarming! To the conservative and timid and selfish it will again seem that "these that have turned the world upside down are come hither also." But that is wrong—profoundly wrong. The Christian Socialist would turn a topsy-turvy world right side up once more. For he believes with all his heart there is indeed "another King, one Jesus!"

Praying by Night*

MANY people in this present day complain that they have no time for prayer. This is not always true and a little rearrangement of the day is all that is necessary to secure time for devotional exercises. But sometimes it is true that one task succeeds another so rapidly during the day that from the first moment to the last there is no uninterrupted period which can be given to the work of prayer. It is for this reason that many people to-day are learning to use the night hours for communion with God.

To pray by night secures leisure. There are long stretches of time which are free from interruption. However valuable interruptions may be as a source from which it is possible to learn patience and other necessary virtues, undisturbed hours are certainly valuable for prayer. The night is also a time of silence. There are few noises to distract the mind, and this outward silence conduces to an inward silence of heart and mind. A modern writer describes this praying by night in the following words:

"I am not surprised at David's praying to God in the night. The night is more suited to prayer than the day. The whole world around us is asleep. God, the Shepherd of Israel, slumbers not nor sleeps. We feel, in the solemn and silent night as if alone with God. The low sigh of the wind among the trees, the sound of some neighbouring stream, the bark or howl of a dog, the general impressive silence, all tend to sober, to solemnize the mind and to force it from the world and its vanities, which then seem asleep, to God Who alone can uphold and defend." (*Memoirs of Norman McLeod.*)

There is a long record of devout souls who have learnt to use the night hours for their prayer. The patriarchs looked up to the stars in the eastern sky and found the silence and peace of the night a help to them in approaching their God. The psalmists again and again lay emphasis on the value of

* From *The Vision,* the Quarterly Magazine of the Association for Promoting Retreats (London), October, 1934.

night praying. The apostles both practised it and commended it to others. Our blessed Lord Himself spent whole nights in prayer on the mountain tops, in the lonely places, and in the Garden of Gethsemane. The early Christian hermits made use of this time for their devotions. Later, under the influence of the Religious Orders, the practice became regularised and the night office grew up.

There is indeed a long tradition behind the practice of praying by night, but it is not altogether in order to fall in with tradition that this practice is being increasingly used in our time. Behind it there lies a far more fundamental reason. The night hours of darkness are the times when the devil is most active in his work for the destruction of souls. The blackness of the night is a symbol of the sinister operations of the spirit of evil. It is in the night hours chiefly that he strides through the world "seeking whom he may devour." All who have practised night praying will have become conscious of his presence around them. It is this that has convinced devout people that some should be on guard while their fellow Christians sleep. In this present day there is abundant cause for this faithful watching by night.

There are two kinds of night prayer. The first consists in giving the whole of the night to this work, as, for instance, during the watch of Maundy Thursday. Those who undertake an all night vigil must be prepared for weariness and must meet it as best they can. The oblation to God of this weariness in union with our Lord's experience in Gethsemane and elsewhere becomes an integral factor in the offering of this prayer. The other kind of night of prayer is the broken night. This means rising from sleep for a period in order to recite the night office or some other act of devotion. In many ways this is harder than keeping awake through the whole night, for it is necessary to awaken properly before we can use the time set aside for this prayer.

There are two places in which we can offer our oblation of prayer by night. We may keep our vigil in our own room. "Commune with your heart, and in your chamber, and be

still." Or we may get permission to use a church for this purpose. If we do the latter it is a practical precaution to inform the police that the church will be used for prayer or we may find ourselves arrested for being in the church at night!

The chief objection to night praying in the minds of people is that of health. Undoubtedly it is a practice which makes great demands, but it is not a wearying strain. The sense of strain only comes if we imagine that it is going to be a strain. If we come to our vigil naturally and simply, it may perhaps make us sleepy the next evening, but it certainly will not be harmful. Indeed the refreshment of soul which follows a night of prayer is helpful alike to mind and body. If it is not a rest it is at least a re-creation.

With regard to the kind of prayer to be used at night it is to be remembered that the watch itself is an offering made to God. We shall so order our prayers that we give much time to intercession especially for sinners, and to acts of reparation made for sin. (A scheme for a night of prayer is added at the end of this article.) Some will, of course, wish to mingle their prayers with mortifications. The invalid or bad sleeper may also learn to use the hours of night as times for prayer and communion with God. In hospital wards especially it is not easy to pray by day, and the quiet hours of the night when physical weakness or weariness hinder sleep can be used for this purpose.

One last word of caution. No one should attempt to pray by night without the advice and permission of a spiritual director. Like all ascetic practices, if persisted in without the necessary obedience, it may easily lead to spiritual pride. To pray by night, as by day, must always be for the glory of God, and His glory is best served by humble and lowly obedience.

H. L. Hubbard.

A SCHEME FOR A NIGHT OF PRAYER FOR SINNERS.

9—10 p.m. THE WILL OF GOD.
Meditation: St John vi, 39-40.
Penitence: for all sins of self-will.
Reparation: Psalm xl.
Intercession: "Thy Will be done."

10—11 p.m. GENTLENESS.
Meditation: II. Timothy ii, 24-26.
Penitence: for all sins of hatred.
Reparation: Psalm cxxx.
Intercession: for the enemies of good.

11—12 midnight. PATIENCE.
Meditation: Romans ix, 22-23.
Penitence: for all sins of anger.
Reparation: Psalm vi.
Intercession: for the breakers of human fellowship.

12—1 a.m. PURITY.
Meditation: Colossians iii, 1-7.
Penitence: for all sins of the flesh.
Reparation: Psalm li.
Intercession: for the rising generation.

1—2 a.m. GENEROSITY.
Meditation: St Luke vi, 38.
Penitence: for all sins of covetousness.
Reparation: Psalm cii.
Intercession: for commerce and industry.

2—3 a.m. DILIGENCE.
Meditation: II. Corinthians xii, 15.
Penitence: for all sins of sloth.
Reparation: Psalm cxliii.
Intercession: for the spread of the Gospel.

3—4 a.m. TEMPERANCE.
Meditation: I. Corinthians ix, 24-27.
Penitence: for all sins of intemperance.
Reparation: Psalm xxxviii.
Intercession: for the starving and downtrodden.

4—5 a.m. HUMILITY.
Meditation: I. St Peter v, 5, 6.
Penitence: for all sins of pride.
Reparation: Psalm xxxii.
Intercession: for the brotherhood of nations and classes.

5—6 a.m. PERSONAL CONSECRATION.
Meditation: St John xvii.
Penitence: for all selfishness.
Reparation: Psalm xvi.
Intercession: for all followers of Jesus Christ.

The Bethlehem Road

GOING up to Bethlehem
Hard and steep the way,
Going home from Bethlehem
Oh how glad and gay;
All the air was filled with wings,
Every breeze with song,
Who could think the Bethlehem road
Once had been so long?

Playing angels went before,
Joseph followed after,
On the road the donkey's hoofs
Made a little laughter;
Joseph's lantern cast its beams
Where the darkness swirled,
But Mary held within her arms
The Light of all the world.

M. T. B.

A Distinguished Visitor

THE Dean of the Russian Orthodox Theological Academy in Paris, the Very Reverend Dr Sergius Bulgakoff, who has been visiting America this autumn, among other engagements to deliver the annual Hale Memorial Sermon at the Seabury-Western Theological Seminary and to speak at General Convention in Atlantic City, accepted an invitation from our Father Superior and paid us a visit at the Mother-House in Cambridge over All Saints and All Souls' days. As is usual whenever we have such a distinguished guest in the house, an evening's recreation in the community room was given over to Dr Bulgakoff, who spoke to us of some of the difficulties which in his estimation are hindering the progress of the movement for corporate reunion. He said in part:

"Both laymen and clergy of the Anglican Communion and the Holy Orthodox Church are becoming aware of the magnitude of the current movement to effect corporate reunion between these two Christian bodies. This knowledge is given to us by the friendly contact among clergymen of both Churches and a better understanding of the problems which confront them. To the Anglican clergy this movement must of necessity seem exasperatingly gradual. This cannot be helped. It is the opinion of the Orthodox and the more conversant Anglicans that this question is fraught with pit-falls which might delay reunion for a long, long time.

"First the Anglican must understand that the Holy Orthodox Church is no more solidly united on all points of ecclesiastical canonical law than the Anglican Communion. It would seem that in their body there are also a parallel 'high church' and 'low church', Catholic and Protestant tendencies. Also that, like the international consideration and problems such as we in the Anglican Communion have (owing to the membership of the English, American, Canadian and representative missionary sections), they also have their racial and sectional differences. It must be realized that before any official and lasting step can be made towards reunion there

must first be a closer organization of the Orthodox Church. The Russians and the Greeks do not agree on all points, and it would seem that neither is in a position to speak officially for the other. As it happens, the relations between the Russian Orthodox and the Anglican Communion are much more friendly than those between the Greek and Anglican. On the other hand the preponderance of authority lies with the Greek, and the initiative with the Russians.

"The great stumbling block seems to be the unrecognized status of the Anglican Communion. While it is tacitly agreed upon by most Orthodox it has never officially been established. For instance, it has long been a law of the Orthodox Church that their clergy cannot pray with Anglican clergy. This law, however, is not enforced; in fact it is completely ignored by a body of Russian clergy who would hasten reunion.

"This body has entered upon an agreement to convene with representative Anglicans under purely unofficial circumstances with the object of thrashing out some of the canonical and ecclesiastical differences between the Russian Orthodox and the Anglican Churches. It must be understood that while many English and Americans have travelled into Russia and learned a good deal about the Russian Church and its worship, Russians on the other hand are home lovers and have not intruded into the worship of other religions. They do not understand completely the Anglican point of view, nor their worship. Hence they are very cautious about initiative steps.

"There is now, meeting once a year in England, a body of Anglican and Orthodox Russian clergy, praying together, discussing points at issue, and building up solid working foundations for their successors to work on. The act of praying together is regarded as the most significant feature of these conferences, as it breaks down the prejudices that have existed and shows that prayer is prayer no matter whether it is done standing or kneeling. These men, the most representative available, have joined in a fellowship, with an unofficial status, and are paving the way for real reunion.

There is also meeting in conference a body of Russian and Anglican students for promoting friendship and understanding. It is hoped that this movement will grow and soon bring about in His Body the Church that corporate unity which is the desire and will of our blessed Lord."

On Thursday, November 29th, a conference on Anglo-Orthodox relations was held at Wellesley College, with Dr Bulgakoff as the guest of honour. Fathers Hoffman and Maddux and Brother Edward-George drove over from Cambridge and attended the conference. The Liturgy was celebrated on Thursday morning in the Chapel of Wellesley College.

Community Notes

THE Father Superior and brethren of the Society of St John the Evangelist wish all their friends a holy Christmas and a prosperous and happy New Year.

✤

MANY of our readers who know the Chapel of the Epiphany in the basement of the Church of St John the Evangelist, Boston, will recognize the frontispiece of this number of COWLEY as similar to the painting over the altar of that chapel. Until one of the Fathers recently saw the painting in the Johnson Collection at the Pennsylvania Museum of Art in Philadelphia, we were under the impression that our picture at Boston was an original Bosch. Possibly it is; or, on the other hand, it may be a copy by a pupil of the artist. Hieronymous Bosch, sometimes known as Hieronymous van Aeken, was born at Bois-le-Duc between 1460 and 1461 and died there in 1516. An historical and *genre* painter of the Flemish School, he treated scriptural subjects in a fantastic and grotesque spirit with great brilliancy of colour and delicacy of execution.

✤

FROM members of the Fellowship of St John we have recently received a handsome chalice of Gothic design for the chapel of St Francis' House, Cambridge, and a simple gilt chalice and a set of red damask Mass vestments for the new Japanese House of the Society.

✤

THE conventual religious habit is so ordinary an adjunct of the dedicated life that some have thought the Religious Life is impossible without it. It is interesting to note how in the correspondence between Bishop Wilberforce of Oxford and the Reverend Richard Meux Benson concerning the foundation of the Society of St John the Evangelist, the Father Founder wrote: "My own wish always has been that there shall be no distinctive outward dress or badge except it be poverty of material. The clergy in the S.S.J.E. would adopt the same mode of clerical attire, but in no way different from that worn by ordinary clergy. The lay brother would dress alike in

some simple suit, but not so as to be evidently wearing a uniform. A serge cassock would ordinarily be worn on our own premises."

In past years it has been our rule and general practice that Fathers and Brothers should wear the cassock as the habitual dress in our houses and outside in public; although a clause in the rule has always permitted the brethren, with the permission of the Father Superior, to lay aside the habit and wear other suitable clerical clothing whenever charity or necessity required. Recent legislation in the Chapter of the American Congregation has, however, made a revision in the rule so that now either the habit or secular clerical clothing may be worn by the brethren in the street and when travelling. To many of us this seems the most feasible practice until it becomes the custom in this country for all male Religious, whether Anglican, Orthodox, or Roman, to wear the distinctive habit of their community beyond the confines of their houses. Perhaps the day will come when we shall see the sons of St Benedict and St Francis and St Dominic going about our American cities and towns in their distinctive dress as they do in France and Belgium or Quebec, and when the people generally will understand, as they still do in the case of Sisters, that it connotes the dedicated life for men. But, for the present, it does not seem that the wearing of the habit in public by some two score Religious in the Episcopal Church will very quickly usher in either of these two *desiderata*.

✠

THE article on the Fellowship of St John which appeared in the Autumn number of COWLEY has been reprinted in leaflet form for free distribution and may be obtained from the Secretary of Publications at St Francis' House, Cambridge.

✠

THE Ordo, or Directory and Kalendar of the Breviary Office for 1935, is now ready and available for any who would like to use it. The price is twenty-five cents per copy, post free.

Apply to the Secretary of Publications, St Francis' House, Cambridge, enclosing amount.

This Ordo is based on the Office Book used by the Society of St John the Evangelist, *The Hours for Prayer* (1928 edition), compiled by Fr Trenholme, S.S.J.E., and published by Mowbray's, London.

In addition to the appointments for the Office it has directions for the use of the Gloria, Credo and Preface at the Mass of each day.

✠

We have been asked to call the attention of our friends and readers to the newly formed Retreat Association which was organized at the College of Preachers in Washington several months ago, and of which the Reverend Father Huntington, O.H.C., is president and the Right Reverend Philip M. Rhinelander vice-president. While retreats have had a place in the life of the Church in America for many years, there has so far been no general or widespread organized movement to emphasize retreats and encourage the clergy and laity to take part in them.

The purpose of the Retreat Association is to promote the holding of retreats, by which is understood groups of persons or individuals withdrawing into seclusion and silence for at least eight hours of devotion. Membership in the Association is open to any person who will undertake to make one retreat a year, either corporate or private, and who will endeavour to aid in the promotion of retreats as defined by the association.

The executive secretary of the Association is the Reverend Henry E. Batcheller, Charlottesville, Virginia. A membership enrollment card and a card of prayers for the work and members of the Retreat Association may be had from him upon request.

NEW YORK

We were happy in having the Father Superior come from Cambridge to preach at the High Mass on December 8th, the patronal festival of the parish, and again on the Sunday in the Octave.

THE Church of St Mary the Virgin has for several years been a centre for corporate communions for the Associates of religious communities, among them the S.S.J.E., the Sisters of the Holy Nativity, and the Community of St Mary. The New York custody of the Tertiaries of the Mount Sinai Franciscans have this autumn begun to hold regular monthly corporate communions, followed by a brief meditation conducted by one of the priest-tertiaries. Every Friday afternoon at five-thirty, the tertiaries also meet at St Mary's to say Vespers and Compline of the Divine Office together.

✠

DOM Anselm Hughes, O.S.B., of Nashdom Abbey in Buckinghamshire, England, visited us again this year during his second lecture tour in America, and preached to us at High Mass one Sunday.

✠

JUST as Dom Anselm was about to sail for England early in December he received the sad news of the passing of the Abbot Denys at Nashdom after several months of illness. It was Abbot Denys who was mainly instrumental in preserving the Benedictine life for men in the English Church after the Caldey Benedictine community entered the Roman Catholic Church in 1912. *Requiescat in pace.*

BRACEBRIDGE

THE Gregorian Association of Canada had its first summer school at Bracebridge under the direction of Dr Healey Willan of Toronto. Father Rose gave some of the courses of lectures. There was a good attendance and a very happy spirit.

✠

THE General Synod of the Church in Canada was held in Montreal in September. The Father Provincial was a member of Synod from Algoma Diocese. Fr Serson also attended as a member of the General Board of Religious Education. Fr Palmer was appointed a member of the Consultative Committee on a new Hymn Book.

In October, the Divinity Class of Trinity College, Toronto, made a retreat in Bracebridge under the direction of Fr Serson. This is the second year that they have been with us. About twenty came in a bus.

✠

Fr Rose conducted a quiet day in Walkerville, Ontario, and preached to the servers' guilds of Windsor and Detroit. Fr Serson gave a mission in Avonmore, a country parish in the diocese of Ottawa. He also preached a mission with the Father Provincial at the Church of the Advent, Westmount.

✠

Fr Palmer took a quiet day for servers in Lachine, P.Q., to which about seventy young men came. He also took a quiet day and preached at the parish festival of St John the Evangelist, Montreal. This is the famous old stronghold of the Catholic Faith to which many of the older Fathers went for missions in days gone by. It is still a strong parish with a most devout congregation.

✠

The first number of *Vanguard,* the official publication of the Canadian Church Union, has just appeared. Fr Palmer is one of the contributors, with an article "A Plea for Liberty." The magazine is attractive in form and contents. It is published at 623 Millwood Road, Toronto.

✠

Fr Serson attended the annual meeting of the Young People's Association of the Church in Canada held in Ottawa. He took some quiet days at St Matthew's, Quebec, and then went on to King's College, Halifax, to do some research for a book he is writing of the life of Bishop Inglis, the first Canadian Bishop and former Rector of Trinity Church, New York. He is collaborating with Dr Harris, the Chancellor of Nova Scotia.

During the summer the Fathers have opened many new missions in Muskoka. The Brothers have been doing a large part of this pastoral work. We now minister in thirty-three little places.

✠

The coming of the Sisters of St Margaret has made possible a great deal more social service among our people. They have done a lot in nursing the sick and organizing sewing classes. We were blessed also with the help of Mr L. Clegg of the Ontario Agricultural College, who did much to encourage better farming methods and was instrumental in getting hundreds of tons of lime imported and put on the sour land of our farmers.

✠

Preparations for Christmas are under way. It looks as though we should have to pack up about twelve hundred, or even more, parcels for gifts for our people.

SAN FRANCISCO

Fr Dale arrived in San Francisco on December 3 after a pleasant and restful voyage by way of Panama. He will assume his new duties as Rector of the Church of the Advent and Provincial Superior on January 1, 1935.

✠

On St John's Day, December 27, Fr Viall will sail from San Francisco on the *S. S. Golden Tide* to join the other brethren now in Japan.

TOKYO

The first S.S.J.E. publication to appear in the Japanese language is *A Guide to the Church,* a book of instruction by Fr Kimura of our Far Eastern Province. The work is based on *A Catechism for Beginners,* by our priest-associate, the Reverend John Cole McKim.

Notices of Books

LIBERAL CATHOLICISM AND THE MODERN WORLD. Volume I: Belief. Edited by the Reverend Frank Gavin, Ph.D., Th.D. (*Milwaukee: Morehouse,* 1934). Cloth. Pp. xiv+197. $1.75.

THIS book is a collection of papers, originally published in *The Living Church,* and applying the faith and practice of liberal Anglo-Catholicism to many phases of modern life and thought. The writers are well known clergy and educators. There are discussions of modernism, Christian ethics, faith and moral life, the new psychology, and natural science. The general subject is Belief—the relations of a reasoned faith to the whole of man's life as that life has been touched by modern secular thought and knowledge. The book is a splendid presentation of Christianity as it is to-day after having passed through many struggles during the last ten years, and adequately shows that it has learned from its opponents where it possessed and possesses truths. In these papers faith and reason are wedded. They give an interpretation of a new phase of the Oxford Movement which is positive and not controversial. It is delightful to find these collected papers uniformly good, and easy reading for the layman. It is Catholicism expounded in an understandable language, reasonably and attractively presented, and demanding the allegiance of every Catholic Churchman.

O. L. M.

GOD, MAN AND SOCIETY. An Introduction to Christian Sociology. (*Milwaukee: Morehouse,* 1934.) Cloth. Pp. xii+227. $2.

AN important attempt at the systematization of the moral problems in modern society. It analyzes and criticizes the dislocations of our social life to-day, tracing them to their sources, pointing out the great responsibility of the Church and her people to work for the principle of the Kingdom of God. It is a little irritating to have references made to one or another of the same circle of thinkers and writers as though they were a sort of mutual admiration society. The title is too vague to give a real idea of the nature and scope of the work. The argument of the work is easy to follow, owing to Fr Demant's lucidity. Every page is thought-provoking, and helps towards an understanding of a Christian sociology. The work insists upon "the primacy of the spiritual over the secular," discusses the challenge to the spiritual which is offered by modern social problems, a challenge to the dissemination of discouragement, despair, and the inability to understand, direct, or control the march of events. He is careful to point out that the Church and State may find themselves in conflict. It is a book to be re-read many times because it furnishes

a Christian sociology and a Christian philosophy for to-day, enabling Churchmen to face the economic and industrial situation with understanding and, it may be hoped, with application.

O. L. M.

SELFHOOD AND SACRIFICE. The Seven Problems of the Atoning Life. By the Reverend Frank Gavin, Ph.D., Th.D. (*Milwaukee: Morehouse,* 1932.) Cloth. Pp. ix+85. $1.

THESE are addresses on the Words from the Cross. They are fascinating, show an understanding of mental and spiritual difficulties, present old truths in a new light and in a language easily understood. The Cross, the Medicine of the World, is offered in a new way to discouraged and depressed souls to show them how to live.

O. L. M.

LETTERS TO A GODSON. Second series. By M. Cyril Bickersteth, C.R. (*Milwaukee: Morehouse,* 1934.) Cloth. Pp. x+261. $1.

A SERIES of instruction for Confirmation candidates of solid worth. They are addressed to a school boy of twelve, but contain teaching which the average boy of this age can not be expected to understand before he is older, and is something for him to grow up to, rather than outgrow. These Letters are valuable for adult Confirmation candidates, for parents and teachers and for clergymen to use as an outline of systematic and definite religious instruction. They deal incidentally, but helpfully and clearly, with difficultes which might be raised concerning the Divinity of Christ, the Holy Trinity, the Resurrection, etc. Of its kind, it is among the best.

O. L. M.

THE MODERN DILEMMA. By Christopher Dawson. (*New York: Sheed & Ward,* 1933.) Cloth. Pp. 114. $1.

THIS is No. 8 in that admirable series, *Essays in Order,* and maintains the high level of interest begun in the series. The modern dilemma which the author discusses is the problem of European unity. A new order must be intercultural and not merely international. The single spiritual aim which would restore the unified culture which Europe has lost, it now lacks. So the problem: Can a spiritual aim be regained? This question Mr Christopher Dawson sets out to answer, and in order to do so, he examines the four main traditions in European culture in the past: Christianity, Humanitarianism, Science, and Democracy. Each section discussed is stimulating and brilliant. The conclusion the author reaches is that Humanitarianism,

Science, and Democracy can have no validity apart from Religion. Also that no religion which does not combine the principles of transcendence and Catholicity can do anything to save to-day's culture. Thus, it is established in Mr Dawson's mind that the Catholic Church is a necessity in the New Order.

O. L. M.

THEONAS. Conversations of a Sage. By Jacques Maritain. (*New York: Sheed & Ward.*) Cloth. Pp. viii+185. $2.

THE author's method in the presentation of these philosophical studies, which might be termed "dramatizing philosophy," is one which should tend to make his book more widely read than would be the case if the same theories were written in a form less unusual. Many thoughts are expressed in succinct phrases which literally demand retention in the mind of the reader, and they are liberally sprinkled throughout the pages of this book. Among the subjects on which the conversations are based are found: The Freedom of the Intellect, The Theory of the Superman, Christian Humanism, The Theory of Success, The Mathematical Attenuation of Time, The Myth of Progress, The Philosophy of Revolution and The Progress of the Spirit.

L. B.

THE REFORMATION AND THE CONTEMPLATIVE LIFE. By David Mathew and Gervase Mathew, O.P. (*New York: Sheed & Ward,* 1934.) Cloth. Pp. 321. $2.50.

AT last! A book on the Reformation period that is really different. Here we have the Reformation as seen by the Carthusians, and it is interesting reading. As the book opens, we see the life within the Charterhouse representing "the fullness of the traditional religious thought, the gathered fruit of a theocentric speculation based on the outlook of a world coterminous with an integral Catholicism." Throughout all changes, "caught in their northern houses by the full storm of the Reformation" . . . "the Order seemed the same; but in reality one radical conception had been altered, the sense of European unity had vanished." Of course the authors speak from the official Roman Catholic point of view as regards the changes in the Church, but their criticisms are not offensively stated. The book is vividly written, and there are times when one is spiritually within the Charterhouse, praying the Office, realizing that our lives as Christians must be grounded in the Eternal. This is a splendid study, well indexed and documented.

SAINTS AND HEROES OF THE CHRISTIAN CHURCH. By C. P. S. Clarke. (*Milwaukee: Morehouse,* 1931.) Cloth. Pp. 272. $2.40.

COUNTLESS "Lives" of outstanding saints have appeared of late, but Fr Clarke has here collected a series of fascinating minute biographies of figures less conspicuous in contemporary martyrologies. Of added interest is the author's momentary introductory discussion of what are considered the tokens of a Saint. "The Eastern has tended to look on the power of seeing visions, and on asceticism," he writes, "the Roman Catholic insists on miracles: . . . the Anglican . . . only looks in a saint for heroic virtue." All these characteristics are manifested in the figures portrayed—the extreme asceticism of Theodulus the Stylite, the many miracles of Gerald, the heroism of Magnus. Fr Clarke makes no attempt to indoctrinate. He narrates his stories simply and interestingly and leaves the rest to the reader.

R. C. S.

HANNAH GRIER COOME. A Memoir. (*New York: Oxford University Press,* 1933.) Cloth. Pp. 294. $4.

JUST fifty years ago Hannah Grier Coome established the Sisterhood of St John the Divine in Toronto. This book about the Mother-Foundress appears in time for the planting of a Sisterhood in Canada, the foundation of St John's Hospital and Bishop Bethune College, and the growth of the Community up to Mother Hannah's death in 1918. For those who are interested in the Sisterhood of St John, this book will be of moment and a welcome introduction for those who know but little of the work of these Canadian Sisters.

F. H.

AFRICAN ANGELUS. Episodes and Impressions. By C. C. Martindale, S. J. (*New York: Sheed & Ward,* 1932.) Cloth. Pp. xvi+436. $2.

COMBINING a detailed account of his activities and personal reactions, even the most commonplace of which he makes of interest to the reader, with vivid descriptions of the territory covered, Father Martindale carries on with him on his African journey, presenting a picture of missions on that continent, supplemented by keen insight into the problems encountered. The author's thorough historical knowledge of his subject contributes to the well rounded character of his book, the main topics of which are: Miraculous Missions and Their Critics, The Brutality of Benevolence, The Tradition of the Veld, Calvin and Culture, Will Africa be White? and The Healing Hope.

L. B.

OXFORD CENTENARY (SUPPLEMENTARY) MISSAL. New Masses in Commemoration of the Thirty-nine Beati of the Anglican Communion. (*London: W. Knott & Son, Ltd.,* 1933.) Cloth. Pp. 270. 7 shillings, 6 pence.

OBVIOUSLY intended to be used at the altar, this little missal is attractively bound in red, and provided with the usual silk markers. The most valuable feature of the book is the collection of biographical sketches it contains. Granted the wisdom of this publication, one is still surprised that even a "supplementary Missal" should be so inconveniently arranged. The typeface is excellent.

E. H. M.

THE CELEBRANT'S MANUAL. By the Reverend Thomas Burgess, D.D. (*Milwaukee: Morehouse,* 1934). Cloth. Pp. 75. $1.

DR Burgess has performed a much needed service in giving to the Church this Manual, dealing "principally with the things which every celebrant must do in some way every time he celebrates the Holy Eucharist." It is simple, sane and sensible, and follows traditional lines without being obscurantist. The illustrations are well done and should prove most useful. This guide is one of the few books that should be in the library of every priest, and it deserves to be read carefully.

At the last Gospel on Christmas Day, when "In the Beginning" has already been read, it is more usual to read the Gospel for the Epiphany, as some of the older Missals appoint. However this seems to be the one unauthoritative innovation suggested. We are glad to commend this book.

E. H. M.

CANDLES IN THE ROMAN RITE. By the Reverend Edwin Ryan, D.D. (*Baltimore: A. Gross Candle Company,* 1933.) Paper boards. Pp. xiv 36.

THIS is *not* just another book whose purpose it is to announce that one must have two lights for Low Mass! The first part of Dr Ryan's scholarly little treatise tells of the history and symbolism of light in both pagan and Christian worship; while the second and shorter section is a non-technical digest of present-day regulations of the Latin Church in the matter of candles. The book is well indexed and handsomely illustrated by large coloured and line drawings of altars decorated for various functions and in various ways. All are strictly rubrical and in the best possible taste. Pastors, architects, sacristans, and all who have to do with the building and adornment

of our churches and altars should profit by it. The price is not stated (we have heard that it is sent free of charge to clergy and religious who ask for it, but of this we are not sure). E. H. M.

THE LIVING CHURCH ANNUAL. 1935. (*Milwaukee: Morehouse Publishing Company.*) Cloth, $1.75; Paper, $1.40.

A USEFUL and indispensable work of reference containing in particular information about the organization and activities of the Episcopal Church.

We acknowledge the following booklets from the Morehouse Publishing Company.

BY HIS HELP. Prayers and readings for the sick. By the Rev. Reuel L. Howe. Paper, 10 cents.

THE BIBLE CALENDAR. Advent 1934 to Advent 1935. Compiled by the Rev. D. A. McGregor, with an Introduction on "Reading the Bible" by the Rev. T. O. Wedel.

This booklet is the successor to *The Churchman's Calendar of Daily Bible Reading* which has for a number of years been published by the National Department of Religious Education of the Episcopal Church. Paper, 8 cents.

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NEW TRACTS FOR NEW TIMES. A series of papers designed to arouse the Church to the need of a sound Catholic Sociology for the solution of the problems of our time. They should be on sale in every church tract-case. Paper, 10 cents each; $1 a dozen; $8 a hundred.

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The Fellowship of St John

THE Fellowship has for its object the binding into one association of work and prayer those who, while they give of their substance and their energy for the furtherance of the life and work of the Society of St John the Evangelist, desire to have their part in the prayers and other good works that are offered in the Society to Almighty God. The Fellowship is open to the laity, both men and women. The obligations are very simple, consisting mainly of daily prayer for the Society and its works; a regular annual contribution to the Society; and the reception of Holy Communion, with intention for the Society, on the patronal feast of St John *ante Portam Latinam* (May 6), or within the octave.

Further information may be obtained from the Warden-General of the Fellowship, the REVEREND FATHER DALE, S.S.J.E., 162 Hickory Street, San Francisco, California, or from the Fathers at any local House of the Society.

Associates S.S.J.E.

PRIESTS, and such laymen as desire to keep a rule of stricter obligations than that of the Fellowship, are admitted as Associates of the Society of St John the Evangelist, after a short period of probation. The particulars of membership may be obtained upon application to the REVEREND FATHER SUPERIOR, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or to any Provincial Superior of the Society.

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1. We require that those who come to test their vocations with us should bring a baptismal certificate and, in the case of laymen, two references from parish clergy.

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"As many as receive the Word of God become the sons of God by participation of His grace. It is on this grace of the divine call that we must rely for the accomplishment of any work that we undertake. No one,

herefore, can be eligible into our Society unless there be sufficient evi-lence that he has received a call from God to this life and work; nor is nyone to be rejected because some one particular gift may be wanting o him. God is abundantly able to supply every defect in those to whom His Word comes." *The Rule of Life, Ch. I.*

Those who come to test their vocations in the Religious Life must ex-pect to perform cheerfully whatever duties are assigned to them, to be practised in bearing all kinds of humiliations and to be trained to live simply with the desire of the glory of God. Obedience, humility and fervour in prayer are the certain signs for which we look in every true vocation to the consecrated Life of the Evangelical Counsels.

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LITERARY CONTRIBUTIONS on subjects religious and missionary are invited for insertion in the pages of COWLEY, if suitable. All copy—papers, reviews, etc.—must be sent in a month before publication each quarter, i.e., not later than the twenty-fifth day of November, February, May and August. No manuscripts will be returned unless accompanied by stamped addressed envelope. Literary contributions, books for review and exchange publications should be sent to the Editor, *The Reverend Father Dale, S.S.J.E.,* 162 *Hickory Street, San Francisco, California.*

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CORRESPONDENCE for the Father Superior should be addressed to *St Francis' House,* 980 *Memorial Drive, Cambridge, Mass.*

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Guests are received at our several Houses for purposes of devotion and retreat. In order to assure prompt attention, applications should be addressed to the REVEREND FATHER GUESTMASTER, and not to individual Fathers.

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